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avoid the racing Todas, one of whom succeeds in catching the appointed animal, seizing it by the horns, and then hangs round its neck with one hand and seizes the cartilage of the nose with the other. Another of the men seizes a horn and also hangs round the neck of the animal, and both men put their whole weight on the neck of the buffalo and bear it to the ground. Often they are carried many yards before they succeed in getting the infuriated animal under control, and when catching the horns they are sometimes severely gored, though this rarely happens now, and I could hear of no case in which there had been fatal consequences.

The men who are appointed to catch the buffalo belong to the Tartharol at a Teivali funeral and to the Teivaliol at a Tarthar funeral. They are usually chosen from among the younger and more agile of the community, but at an important funeral the older and more experienced men may undertake the duty. The catching of the buffalo is critically watched, and some men have acquired great reputations for the adroitness with which they perform the feat.

I have some reason to think that it is the custom to catch the buffaloes at different places at the funerals of males and females (see p. 393), but my information on this point is not satisfactory.

The captured buffalo has next to be led to the spot appointed for its slaughter. The people of both divisions drive the animal, beating it with sticks, while the course taken by the animal is directed by the two men hanging on its horns and round its neck. The buffalo is beaten much more vigorously than ever happens on ordinary occasions, and it has seemed to many who have watched a Toda funeral that this vigorous beating must have some significance, and the idea of vicarious punishment is naturally suggested. I could obtain no information from the people on this point, and I am doubtful whether the beating means more than that, under the exceptional conditions, the animal requires much more vigorous driving than usual. Ordinarily the buffalo follows out its daily routine with little interference; it goes to its usual pasture, and, as I have seen myself, it

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burial-place three times ringing the bell, while another man goes with him holding him by the waist. The man who rings the bell then takes a new pot, ordinarily used for carrying water, and, raising it over his head, brings it down and breaks it on the stone covering the ashes. He bows down and touches the stone with his forehead, gets up, and goes away to the funeral hut without looking back toward the *azaram*. All the others present bow down to the stone in the same way and go away from the spot without looking back. The ceremony of bell-ringing and stone-saluting is called *kwungg tûki kârs nersatiti*, "bell lift, stone he salutes."

At the funeral of a woman, the bell is rung and the pot broken by her husband or by one of his brothers if he be dead. If it is the husband, he will have been wearing the cloak over his head[1] up to this time, and he takes it off just before he bows down to salute the stone. At the funeral of her husband, a widow will similarly remove the cloak from her head before she salutes the stone.

After saluting at the *azaram*, all go to the funeral hut, where they take food, having fasted during the night. Each person cuts a lock of hair from the head as a sign of mourning and then all return home.

At the funeral of a woman, the funeral hut is burnt before the people leave, this being called *ars pon atipimi*, "house up we send." It is the duty of the woman who first lighted the *azaramtût* to set fire to the hut.

The foregoing account of the second funeral ceremonies is that of the proceedings at the present time. When the *marvainolkedr* was prolonged over two days, the proceedings of the first day opened with the capture of the buffaloes, which were put in the pen, and then followed a scene in which the Todas entered the pen, flourishing heavy clubs. The animals were belaboured and driven round and round the pen, and at intervals several men would catch and hold down a buffalo. According to some accounts the bells were hung round the necks of the buffaloes during this performance, but at a funeral witnessed by Mr. Walhouse[2] this was not done, and he believed that the

[1] See p. 365.

[2] *Ind. Antiq.*, 1874, vol. iii. p. 35.

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object of the fray was that the men might exhibit their agility and skill. There is little doubt, however, that the bells were put on the buffaloes at some time on this day. The remainder of the first day was occupied with dancing, singing, and feasting. On the second day, the proceedings began again in the middle of the day with more dances and with a repetition of the driving and catching within the pen. In the afternoon, after the earth-throwing ceremony, the buffaloes, now wearied and subdued, were dragged from the pen and killed, and then followed the ceremonies which have already been described.

At the funeral witnessed by Mr. Walhouse, part of the second day was occupied by the proceedings of a diviner, and divination seems to be a frequent feature of funerals, having been also seen both by Mr. Thurston and myself. In the latter case, the occasion of the divination arose directly out of the proceedings, but it is probable that the gatherings are used as opportunities of consulting the gods on other matters. A funeral may also be used as an occasion for settling disputes, especially those which concern the people especially connected with the funeral.

Funeral Laments

At some stage in both funeral ceremonies laments for the dead may be sung or said which consist of sentences praising the virtues of the deceased and recounting incidents of his or her life. To these sentences the same term *kwarzam* is applied which is used for the words and clauses of the prayers. I am not certain at what stage of the proceedings the recital of these laments takes place, but it is certainly after the killing of the buffaloes, probably in many cases during the general wailing round the buffalo and the remains. At the second funeral of a male, however, I believe that the lament is recited during the dancing.

I did not succeed in obtaining any examples during my visit, but soon after my departure Samuel sent me two laments, one composed by Teitnir (52) and uttered by him at the second funeral ceremony for his wife Tersveli. The

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GAMES

541 It is not altogether easy to draw the line between Toda games and Toda ceremonies. The sport which is practised with the greatest zest is undoubtedly the catching of the buffaloes at the funeral ceremonies, and in the old days when the *marvainolkedr* lasted two days, the first day, devoted to catching the buffaloes and putting them in the pen, must have been largely of a sportive character. Even now it is evident that the catching of the buffaloes is a spectacle which is much enjoyed by all in spite of the sad event which has led to its taking place.

The Todas have, however, pure games, though it is doubtful whether some of them have not acquired in a certain degree a ceremonial character.

524 526 177 In one of these games called *narthpimi*, a boy squeezes through a narrow tunnel formed by a flat slab of stone over two upright slabs. Two boys start from different distances, and the object of the nearer boy is to squeeze through the tunnel before the other can touch his feet. I did not have an opportunity of seeing this game, and I only saw the stones with which it is played at one village. This was at Nòdrs, where the three stones are called *menkars* and mark the spot at which one of the ordinary buffaloes is killed at the funeral ceremonies. The *menkars* is shown in Fig. 12 in front of and a little to the right of the entrance to the dairy.

Another game resembling tip-cat is called *eln*, and at some villages there is a special stone where the game is played. A piece of wood pointed at both ends is propped against the stone and struck with a stick, and should be caught by someone at a distance. The name for this game is probably Badaga,[1] and this suggests that the game has been borrowed from this people.

According to Breeks another game called *kàriâlapimi*, resembling 'puss in the corner,' is played by the Todas. The name suggests a true Toda game and I regret that I know nothing about it.

[1] The game is described by Breeks and Thurston under the name of *ilala*, but this again is certainly not Toda.

4: King G-5 (no date) 1870 AW60 Toda AW60

766 the whole were clad in clean, white, soft-looking mantles, and wore ear-rings and necklaces of gold and silver. A plaintive monotonous wail was sustained while each man arriving passed before and bowed towards the dead man's ashes.

766 All the males, except one or two grey-headed old patriarchs 541 who sat with great dignity a little aside, now danced together in 231 a circle holding hands, the Khota musicians accompanying them with tom-toms and pipes. †

782 When this was concluded half-a-dozen young men, evidently selected for their strength and activity, came forward, each carrying a long heavy club made of dark wood and pointed at the thicker end. Having thrown off the usual mantle, they stood in a kind of kilt of thick white cloth, having a red border round the lower edge, or skirt, the upper part of their bodies, as well as the legs, being bare. In this picturesque and most becoming costume they looked exceedingly handsome fellows, models as they were of muscular symmetry. At once advancing towards the cattle enclosure, with all the women and children running after them in the greatest excitement, these combatants leaped in among the buffaloes, the crowd instantly closing round and completely covering the wall, each endeavouring to get as good a view as possible of the coming spectacle.

The buffaloes were, as may be supposed, alarmed by these unusual proceedings, and their alarm became all the greater when the clubmen dancing wildly in their midst commenced striking them with their clubs. When their panic was at its height the men, watching their opportunity, sprang two together on the necks of three of the largest animals simultaneously, seizing them by the horns and nostrils and endeavouring to bear them to the ground, and affix a collar and bell round their necks. This bell is of the kind usually worn by one or more animals in every herd when grazing, and is of the ancient four-sided form, made of a single plate of metal and roughly riveted.

Marvellous was the agility displayed by these gladiators, as we may term them, in avoiding the savage thrusts of the huge sharp-pointed horns and in getting in behind them on to the animal's neck, wrestling in desperate strife as they were borne here and there among the trampling feet, now dashed against the wall, now on the ground.

To escape unhurt in such a combat was impossible, and it was

† [Second funeral rites -- Analyst]

4: King G-5 (no date) 1870 Aud60 Toda Aud60

not long before we saw one of the men receive a dangerous wound in the neck from the thrust of a horn, which ripped open a wide gash from the collar-bone to the ear. He at once became an object of the greatest solicitude among the women, and was led away as a hero to the small tent, where he received every care and attention at their gentle hands.

As, one after another, fresh animals were attacked and borne to the ground with terrific struggles, those already belled and liberated turned on the common enemy, angrily tossing their formidable horns and butting so savagely that, had it not been for the extreme quickness and coolness of these men, some of them must have been killed. Their clubs now swung round and aloft with greater rapidity, and the heavy blows fell thicker and faster, the loud shouts and excited gestures of the male spectators, the exulting *Hau, hau* of the combatants, the weeping and occasional shrieks of the women, the stamping and rushing in the arena, the bellowing of the buffaloes, whose nostrils were covered with blood and foam, and the circling clouds of dust half-hiding the writhing mass, formed a whole more easily pictured in the mind than in words. A bag of the deceased's ashes was now laid at the entrance to the kraal, and the high priest, taking a handful or two of earth, threw some of it on the ashes, and some into the kraal amongst the buffaloes. One of these lay dead in the enclosure, and the rest were one by one led, or rather dragged out to their final doom, struggling violently, and plunging right and left in vain endeavours to escape from their brawny captors, who still clung to their necks. Forced up to a post fixed in the ground, at the foot of which lay the robe, ornaments, and ashes brought from the temple, the battered, bleeding animals were at length despatched there by the high priest's sacrificial axe as an offering to the dead.

Though the women had beheld with interest and excitement the torture of these unfortunate brutes, they now exhibited the greatest grief at their death, sitting and kneeling round the carcases with clasped hands and streaming eyes, addressing them in the most affectionate terms, as "Are you happy?" "Is it well with you?"

The mourners, male and female, next drew near to each other in couples, the man putting out first the right foot and then the left towards the woman he approached, who, dropping on one